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LONDON, SATURDAY, SEPTEMBER 21, 1895.

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DEFOE'S 'REMARKABLE PASSAGE OF AN APPARITION.'

The publication by Messrs. J. M. Dent & Co. of a new edition of Defoe's works, and the devotion of one volume to 'The History of the Life and Adventures of Mr. Duncan Campbell,' serves as a convenient opportunity to examine the evidence connecting Defoe with the authorship of 'A Remarkable Passage of an Apparition,' which was the concluding portion of 'Mr. Campbell's Pacquet.' Mr. George A. Aitken, in his introduction to this volume, terms the relation

"an excellent specimen of Defoe's art of telling a narrative in a convincing manner. But Defoe did not invent the story, as he has been credited with doing; he simply retold very well a popular legend which had reached him either orally or in writing. The version published by [C. S.] Gilbert suggests, indeed, that Defoe followed very closely the language of the account in his possession."

After investigating such evidence as is available upon the question, I am strongly inclined to think that Mr. Aitken's theory in the last sentence quoted is not merely correct so far as it goes, but that it may be carried even further; and I hope to show that it is not only possible, but highly probable, that Defoe for once told the truth about a story passing through his hands, and that "An Account of a most surprising Apparition; sent from Launceston, in Cornwall. Attested by the Rev. Mr. Ruddle, minister there," which formed the third section of 'Mr. Campbell's Pacquet,' published in 1720, was not his own, but, as it internally professed to be, was the work of John Ruddle, the incumbent of St. Mary Magdalene's, Launceston, and master of the local Grammar School.

It will serve to clear the ground if some of the rubbish with which previous investigators have cumbered it is swept away. Having found a place in C. S. Gilbert's 'History of Cornwall,' published in 1817 (it having been supplied by the Rev. F. Jago-Arundell, a native of Launceston, and then vicar of Landulph, who vouched for the fact that this particular account was in the handwriting of Ruddle himself, and was discovered by him in the course of his antiquarian researches, which were especially directed towards a history of Launceston), and being therein located near Trebursye (not "Treherse"), in the parish of South Petherwin, part of the now disfranchised borough of Launceston, it was repeated in Drew's 'History of Cornwall,' issued seven years later. But there was the important and inexplicable variant that the scene of the story was now laid "in a field about half a mile from Botaden or Botathen," in the parish of Little Petherick, between St. Columb and Padstow, many miles from Launceston; and the Rev. R. S. Hawker, of Morwenstow (whose "well-known eccentricities," as Mr. Aitken mildly calls them, deprive his statement of all authority), adopted the same scene in his version, 'The Botathen Ghost,' which appeared in his 'Footprints of Former Men in Far Cornwall.' A fatal tendency to error appears, however, to have smitten those who attempted to improve upon the original Ruddle-Defoe account of the tale. Mrs. Bray, for instance, who used it in her 'Trelawny of Trelawne,' gravely suggested, in the general preface to her collected works, that the name of the ghost, "Dorothy Dingley," was fictitious, designed to spare the feelings of relatives, because she had "never heard of it in Launceston or the neighbourhood." In point of fact, a James Dingley was instituted in 1682 to the vicarage of the very parish of South Petherwin in which the sprite appeared; and there is no difficulty in identifying him with the "Mr. Dyngley" who, according to the local municipal archives, assisted John Ruddle in his ministrations at Launceston in 1685, and who, ten years later, was succeeded at South Petherwin by William Ruddle, John's son. The name, indeed, is of such permanence in the locality that the late Mr. John Dingley, one of the partners in the Launceston Bank, was a candidate for the parliamentary representation of the borough in July, 1874, and his son is at this moment a member of the Launceston Town Council. But Mrs. Bray's ignorance on the point was transcended by that of Cyrus Redding, who, in his 'Illustrated

Itinerary of the County of Cornwall' (London, 1842), wrote in a note, as proof that the story was the sheer invention of Defoe, that he had inquired "whether a clergyman named 'Ruddle' had ever officiated in Launceston. No one of the name had been an incumbent there for 200 years past, at least in St. Mary's Church"—the worth of which positive assertion will speedily be shown.

John Ruddle, of Caius College, Cambridge, was instituted to the vicarage of Altarnun, Cornwall, on May 24, 1662, the year in which he became Master of Arts; and the incumbency of St. Mary Magdalene's, Launceston, having been rendered vacant by the ejection of William Oliver under the Act of Uniformity, he was presented to that living also, and, according to the parish register, "began his ministry at Lanceston at ye Feast of Our saviour's Nativity, 1663" (and not 1668, as is given even by Mr. Aitken, the later date, indeed, being three years after his exorcism of the ghost). As Oliver, with his ecclesiastical preferment, lost also his mastership of the Launceston Grammar School because of his Nonconformity, Ruddle was given the second post as well as the first; and in "The Bishop of Exeter's Certificate of the Hospitals and Almshouses, Pluralists, Lecturers, Schoolmasters, Physicians, and Non-Conformists in his Diocese, 1665" (now in the Lambeth Palace Library in MS.), "Mr. John Rudle, A.M.," is named as the schoolmaster, and is noted as being "well affected to ye Governm^t^."

These dates are of all importance as bearing upon the truth of the narrative, for Ruddle sets out by stating that it was because of the death of one of his scholars at Launceston, in the summer of 1665, that his powers as an exorciser were sought; and he ends with the sentence: "I being a clergyman and young, and a stranger in these parts, do apprehend silence and secrecy to be my best security." This is a touch of verisimilitude which is worth noting, but more striking is another:

"I went for Launceston that evening, but promised to see them again next week. Yet I was prevented by an occasion which pleaded a sufficient excuse; for my wife was that week brought home from a neighbour's house very ill."

Now, it happens that Ruddle's first wife, who was not a strong woman, was *enceinte* at the date given (July, 1665), and, when she died just two years later, the sorrowing husband placed a tablet to her memory in Launceston Church, which bears to this day the family arms and the following epitaph, entitled 'The Husband's Valediction':—

Blest soul, since thou art fled into the slumbers of the dead,
Why should mine eyes
Let fall unfruitfull tears, the offspring of despair and fears,
To interrupt thine obsequies?
No, no, I won't lament to see thy day of trouble spent;
But since thou art gone,
Farewell! sleep, take thy rest, upon a better Husband's breast,
Until the resurrection.

I have quoted this verse to indicate that Ruddle was not an impossible person to indulge in literary exercises; but the grief therein expressed did not prevent remarriage, for an entry in the Launceston parish register for 1671 shows that on "July ye 15th Mr. John Ruddle Minr. of this town and Mrs. Mary Bolythoe" were wed. And this union is of significance, in that the lady was the widow of Thomas Bolitho the younger, whose father, a rigid Parliamentarian, had been Treasurer for Sequestrations in Cornwall in Civil War times. There is, therefore, no difficulty in tracing the source of the acknowledgment which the Rev. John Walker, in his 'Sufferings of the Clergy,' made of the "Original Account of Treasurer to the Sequestrators in Cornwall, for the Years 1646, 1647, 1648, and Part of the Year 1649, communicated to me by the Reverend Mr. Ruddle of that County." This very fact proves that Ruddle was willing to give to others any information in his power concerning interesting local occurrences; and as Defoe, in the course of his many and somewhat mysterious journeyings, visited Launceston (of which place he has given an interesting and obviously eye-witnessed description in his 'Tour thro' the Whole Island of Great Britain'), there should not be much doubt as to whence the Treburye ghost-story was obtained.

In the bishop's registry at Exeter is preserved a letter of Ruddle, bearing date Jan. 5, 1677/8, which, though throwing no light upon his literary abilities, is quaintly pleasant in its anticipation of the virtues of massage, for in it he tells his "Cosen Cooke":—

"I am sorry to hear of your Father's gowt, and would recommend to him for inward medicine his neglected friend Rheubarbe, and for outward application ye incomparable engine called a Flesh Brushe the gentle use whereof doth infallibly open ye pores and free ye part afflicted from ye venomous matter of ye gowt and that without weakening ye joynt which all playstires, ointm^ts^ and poultices are guilty of.....It is a very soft hand brush made purposely for ye gowt and scurvey, and by ye gentle use of it before ye fire evening and morning in chafeing ye hands knees ankles &c. causes an easy sweat or at least a warmth whereby ye transpiracon is much forwarded and by consequence ye joint relieved."

Ruddle, it is to be added, became Prebendary of Exeter in 1680, and died at Launceston on Jan. 20, 1698/9; and the memorial in his old church thus describes him:—

H.S.I. Johannes Ruddle, A.M.
Natu Severianus
Cantabrigæ Alumnus,
Sti Petri Exon Prebendarius,
Et hujus Eccl^æ^ triginta quinq ad minus annos Pastor,
Tandem calculi doloribus
Et Podagra continua lacessitus
Mortalitem exuit
Ian 20° Ano. { Xti 1698;
{ Ætat 62.

It is for this forgotten worthy that I put in a plea that to him shall be given the credit of his own tale. Defoe has sufficient literary glory, without taking any from a pedantic but hard-working Cornish clergyman.

ALFRED F. ROBBINS.

ENGLISH AND SCOTCH STUDENTS AT PADUA.

As is well known to all who have visited that ancient seat of learning, the walls of the cloisters and *Aula Magna* of the University at Padua are extensively covered with painted armorial and other tablets commemorating the names of many of its former distinguished *alumni*. Owing to suggestions made by me to the University of Cambridge, through Dr. Peile, the then Vice-Chancellor, and acted upon by Prof. Darwin, their representative at the tercentenary Galileo celebration in December, 1892, there have since been discovered in the cloisters as above two such inscribed (symbolical) tablets to one of the most illustrious members of both universities, the immortal Harvey, discoverer of the circulation of the blood; the same being at the time partly obscured by a thin coat of distemper, now successfully removed. Respecting some of these Paduan monuments to Cambridge men, Prof. Darwin, in March last, made to the Cambridge Antiquarian Society an interesting communication, wherein he gives a complete list, as below—furnished by the *Rector Magnificus*—of all the English and Scotch students (amounting in number to exactly one hundred) whose armorial tablets have at one time existed, or still exist, at Padua. He, however, fails to identify nearly all the persons commemorated, and I have, therefore, added within parentheses what I conceive to be their correct names in English, together with some brief notes of identification, and shall be glad if any readers can assist in identifying the remainder, as briefly as possible. Nearly the whole of the tablets to the following would appear to have been placed in the course of the seventeenth century:—

Angli (Englishmen), 68.

Robertus Poynts (Robert Poyntz).
Hannibal Cornaceus, Capelanus (Hannibal Cornish, Chaplain).
Antonius Hammondus (Anthony Hammond).
Johannes Paytonus (John Peyton, or Paton).
Guilielmus Harvaeus (William Harvey, M.D., 1578–1657, discoverer of the circulation of the blood).
Johannes Fingiamus (John Fincham).
Thomas Winsidnus (Thomas Winston, M.D., 1575–1655).
Georgius Rocke (George Rock).
Johannes Haurius (John Hoare).
Richardus Lumleyo (Richard Lumley).
Franciscus Willobaeus (Francis Willoughby).
Thomas Turnerus (Thomas Turner).
Thomas Cormuel (Thomas Cromwell).
Carolus Rich (Charles Rich).
Rubertus Floide (Robert Fludd, M.D., 1574–1637).
Thomas Cerdeman (Sir Thomas Cademan, or Cadyman, M.D., 1586?–1651).
Guillielmus Leet (William Leet).
—— Tonnelius (—— Townley).
Henricus Peyton (Henry Peyton, or Paton).
Edusrdus Cholmel Eyres (Edward Cholmley Eyre).
Thomas Peyton (Thomas Payton, or Paton).
Isaak Wak, Eques et Magnæ Britanniæ Legatus (Sir Isaac Wake, Kt., British Ambassador).
Riccardus Willobaeus (Richard Willoughby, son of Geo. of Wigenhall S. Mary Magdalen, Norf., B.A. Camb. 1567/8, M.A. 1571, fell. C.C.C.C.).
Thomas Westby (Thomas Westby).
Franciscus Houst (Francis Hoste).
Henricus Stamley (Henry Stanley, M.D., 1608?–71).
Robertus Kild (Robert Kidd).
Levinus Fludd (Lewin Fludd, M.D.—Adm. Leyden as "Levinus Fluvius, Anglus, med. stud., æt. 21," 25 July, 1634—his diploma of M.D. from Univ. Oxon. was many years since offered for sale at 3*s.* 6*d.* by Thos. Rodd, the bookseller, of London).
Richardus London (Richard London, son of Robt. of Wheatacre All Saints', Norf.; adm. Cai. Coll., Camb., 2 March, 1621/2, *æt.* 18; f.c. 27 March, 1630; fell.).
Thomas Brandon (Thomas Brandon, son of Thos. of Wycombe, Bucks; adm. Cai. Coll., Camb., 2 May, 1616, *æt.* 16).
Johannes Brahamus, Bercheriensis a Windesora (John Braham, from Windsor, Berks).
Guillielmus Pound (William Pound).
Riccardus Gibbon (Richard Gibbons, M.D., liv. 1645–1652—adm. Leyden as "Richardus Gibbon, Anglus, med. stud., *æt.* 22," May, 1646; graduated at Padua in previous year).
Thomas Buckenham (Thomas Buckenham, son of Dr. John, of Cai. Coll., Camb.; born at Rishangles, Suff.—adm. Leyden as M.A. and fell. of Cai. C., *æt.* 27, 22 May, 1642; no faculty mentioned).
Georgius Rogers (George Rogers, M.D., 1618–97. Two Englishmen of these names were adm. Leyden for the study of medicine, the one 27 Oct., 1609, *æt.* 25, the other 7 Aug., 1702, *æt.* 20. The latter appears to have been also adm. Utrecht as "Anglo-Hibernus," 1705).
Riccardus Harris (Richard Harris, M.D., liv. 1648–64).
Johannes Abdy (John Abdy).
Gualterus Wilsford (Walter Wilford, or Welsford).
Johannes Frewen (John Frewin, or Frewen: an Englishman of these names was adm. Utrecht, 1645).
Guillelmus Langhan (Sir William Langham, M.D., b. 1625, liv. 1664, adm. Leyden as of London, student of medicine, 13 Nov., 1647, *æt.* 22).
Georgius Wakemanus (George Wakeman).
Franciscus Pavi (Francis Pavey, or Povey).
Alexander Bolani (Alexander Boleyn).
Petrus Vavasour (Peter Vavasour).
Robertus Henckman (Robert Henchman).
Thomas Browne (Thomas Browne, M.D.; probably he who so graduated at Padua, 15 Sept., 1651. An Englishman of these names was adm. Leyden, as student of philosophy, 22 Aug., 1644, *æt.* 20).
Henricus Tichborn (Henry Tichburne, M.D. Padua, 28 July, 1656).
Thomas Baines (Sir Thomas Baines, M.D., 1621–80).
Johannes Finckius (Sir John Finch, M.D., 1626–82, of Chr. Coll., Camb.; B.A. Oxon., 1647, M.A. Camb., 1649).
Thomas Lawrence (Thomas Laurence, M.D., liv. 1649–1664).
Thomas Harpour (Thomas Harper).
Jacobus Paravicinus (James Paravicin, or Paravicini, adm. Leyden, as of London, May, 1646, *æt.* 14, no faculty mentioned).
Guillielmus Stokeham (William Stokeham, M.D., 1635–1698).
Thomas Morus (Thomas More, M.D., 1628–97).

Petrus Balle (Peter Balle, or Ball, M.D. Padua, 30 Dec., 1660, adm. Leyden, as an Englishman, student of medicine, 13 Jan., 1658/9, *æt.* 20).

Gabriel Onifeil (Gabriel Enfield).

Carolus Willougby (Charles Willoughby).

Robertus Swale (Robert Swale, M.D., liv. 1674; another of these names was also M.D. of Padua, July, 1665).

Thomas Short (Thomas Short, M.D., 1632?–85).

Johannes Constable (John Constable).

Ezechiel Tanner (Ezechiel Tannor, or Tanner).

Georgius Summachius (George Shoemack).

Alexander Cranston (Alexander Cranston, or Cranstoun, probably a Scotchman).

Thomas Palmer (Thomas Palmer, M.D., liv. 1652–87, adm. Leyden, as an Englishman, for the study of medicine, 16 April, 1676, *æt.* 24).

Daniel Kearny (Daniel Kearney).

Odcardus Rooper (Edward Rooper, or Roper).

Johannes Townley (John Townley, adm. Leyden, as an Englishman, student of medicine, 20 May, 1681, *æt.* 21).

Robertus Napeirus (Robert Napier, M.D. Padua, 29 Aug., 1662, ob. 1670).

Scoti (Scotchmen), 32.

Blaxius Torchmarius (Blase — ? Alexander—Throkmarton, or Throgmorton).

Zaccarias Brandis (Zachary Brand).

Thomas Segetus (Thomas Seget, Suggett, or Seggie. Two Scotchmen of these names were adm. Leyden, the one as M.A. 30 June, 1589, the other, *æt.* 35, for the study of law, 20 Sept., 1625).

Johannes Craglus (John Craig, or Craige, M.D., liv. 1604–17, but possibly his son, J. C., jun., M.D., liv. 1616–1655. A Scotchman of these names was adm. Leyden, for the study of medicine, 29 Nov., 1687, *æt.* 20).

Nicolaus Harus (Nicholas Hare).

Robertus Cansfeide (Robert Canfield, ? Cranfield).

Antonius Introrsbe (Anthony McIntosh).

Guillielmus Lesiacus (William Leslie).

Arrigus Erksen (Henry Erskine. A Scotchman of these names was adm. Leyden, student in literature, 14 Sept., 1688, *æt.* 28).

Bernardus Brun (Bernard Brown).

Robertus Bodius (Robert Boddie, ? Brodie).

Thomas Somervellius (Thomas Somerville).

Henricus Humberstonus (Henry Humberston, Umpherston, or Urmstone).

Johannes Erskin (John Erskine. Two Scotchmen of these names were adm. Leyden for the study of law, the one 17 April, 1685, *æt.* 23, the other 18 Sept., 1732, *æt.* 20).

Henricus Sventonus (Henry Swinton).

Henricus Lyndesagus (Henry Lindsay).

Robertus Daulinus (Robert Darling, Dawling, or Dorling).

Alexander Falconarius (Alexander Falconer. Two Scotchmen of these names were adm. Leyden for the study of law, the one 23 Oct., 1698, *æt.* 20, the other 17 Dec., 1701, same age).

Johannes Synsertius (John Sydserf, or Saint Serfe, adm. Leyden as "Johannes Sinserff," s. of Thomas S., Bp. of Galloway, for the study of philosophy, 30 Sept., 1644, *æt.* 22. His father adm. there, "honoris causa inscriptus," the same day, *æt.* 60).

Guillielmus Cranstonus (William Cranston, or Cranstoun. A Scotchman of these names was adm. Leyden, student of medicine, 8 Sept., 1718, *æt.* 22, and at Utrecht in the following year).

Thomas Forbes (Thomas Forbes, adm. Leyden for the study of law, July, 1649, *æt.* 20).

Johannes Meneus (John Maney, or Mennie).

Jacobus Murray (James Murray).

David Dickson (David Dickson, or Dixor. Three Scotchmen of these names were adm. Leyden for the study of medicine, the one 8 Aug., 1667, *æt.* 26, the second 17 Aug., 1684, *æt.* 22, and the third 6 April, 1686, same age).

Jacobus Borthwo (James Borthwick, adm. Leyden, student of law, 7 Oct., 1670, *æt.* 23).

Guillielmus Stahle (William Steel, 1610–80, Lord Chancellor of Ireland under Cromwell. Adm. Leyden as an Englishman, 28 March, 1664, *æt.* 50, no faculty mentioned).

Robertus Bannerman (Robert Bannerman. A Scotchman of these names adm. Leyden, for the study of law, 6 June, 1724, *æt.* 23).

Josephus Bannerman (Joseph Bannerman, possibly a brother of the above Robert B.).

Patricius Chalmer (Patrick Chalmers, adm. Leyden, student of medicine, 18 Sept., 1679, *æt.* 25).

Guillielmus Neighbour (William Neighbour, ? Napier).

Johannes Wantsonus (John Watson. Two Scotchmen of these names were adm. Leyden for the study of medicine, the one 15 June, 1677, *æt.* 26, the other 25 April, 1678, *æt.* 20).

Henricus Leith (Henry Leith, or Leath).

W. I. R. V.

A Famous Expression of George III.—In King George III.'s speech on opening the first Parliament of his reign, on Nov. 18, 1760, there occurs a passage which both excited some sensation at the time, and has given rise subsequently to a good deal of comment.

As stated in the fifteenth volume of the 'Parliamentary History' (p. 982) it is as follows:—

"Born and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people, whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne."

An editorial note to the above informs us that it has been ascertained from the Hardwicke papers that the passage in question was written out by the king's own hand, and inserted in the Royal Speech after the draft of that document had been settled by the Cabinet. By the Houses of Parliament, as will be afterwards seen, it was received with every mark of favour; but with the nation at large the approbation was not so unanimous. Some zealous Whigs discovered an ominous resemblance in it to some phrases in the opening address of Queen Anne to her first Parliament; but the chief objection among the ultra-English patriots was to the employment of the word "Briton," which they maintained ought to have been "Englishman"; and Lord Stanhope mentions in his 'History' as a circumstance which was currently reported at the time, but which he himself is unable to verify, that the king had originally written the latter word, but had been induced to substitute for it the former through the overweening influence of the all-powerful Scottish favourite Lord Bute. Both Wilkes and Junius used well the opportunity of hereby intensifying the popular outcry against the king in the earlier part of his reign.

Now it happens that the *ipsissima verba* as committed to paper by the royal fist are still in existence, and may be read by any person in one of the glass cases of autographs in the King's Library of the British Museum, immediately adjoining the Great Hall. The document was presented in 1886 to the Museum Trustees by the Earl of Chichester. And what do we find there? Why, instead of the king saying "I glory in the name of *Briton*," he has written, as clearly and unmistakably as possible, "I glory in the name of *Britain*," meaning, apparently, to say that he gloried in the country of which he was a native, and over which he was now called on to rule. There is nothing in the phrase as thus written to give rise to the idea that George was contrasting his own origin with that of his grandfather and great-grandfather, or warrant the suspicion of Lord Bute's interference to give due honour to the Scot as well as the Englishman under the common designation of "Briton."

And yet, though so plainly written by the monarch's own hand, and printed, too, on the slip of paper attached by the Museum authorities to the document as exhibited to the public, no notice, so far as I know, has ever yet been taken of a discrepancy which thus puts a very different complexion on the phrase used by George III. as commonly understood. It is very likely, indeed, that as delivered to the House of Commons the sound conveyed to the ears of the members was "Briton." And so we find it in all the histories of the period—in the journals, in the 'Annual Register,' in Lord Stanhope's 'History,' in Hughes's continuation of the 'History' of Hume and Smollett. In the address of thanks by the Lords for the king's speech, moved by the Earl of Egremont, the following paragraph occurs :—

"We are penetrated with the condescending and endearing manner in which your Majesty has expressed your satisfaction in having received your birth and education amongst us. What a lustre does it cast upon the name of Briton, when you, sir, are pleased to esteem it amongst your glories!"

In the Commons' address, moved by Lord Royston, and agreed to *nem. con.*, the passage in the Royal Speech is thus acknowledged :—

"We return your Majesty our humble thanks for your most gracious speech from the throne, and acknowledge with the liveliest sentiments of duty, gratitude, and exaltation of mind, those most affecting and animating words of our most gracious sovereign, that, born and educated in this country, he glories in the name of Briton; and we offer to your Majesty the full tribute of our hearts for the warm expressions of your truly royal and tender affection towards your people."

In conclusion, it seems probable enough that the king and his councillors, finding the meaning given by the nation to the expression in question to be different from what had been originally intended, did not nevertheless deem it expedient to disturb that interpretation, which has thus descended to posterity. Yet the fact remains as above indicated.

D. B.

Islington.

"WHOSE" AS THE POSSESSIVE OF "WHICH."—In a lively, and, from a Positivist's point of view, able critique by Mr. Frederic Harrison, in the August number of the *Nineteenth Century*, I was surprised (p. 225) to find what follows :—

"How came a practised penman, whose essays were so often praised by the Master at Balliol, to print, even to reprint, 'the four first,' instead of 'the first four,' or to talk of a novel '*which* on ordinary grounds would be unreadable, and *whose* sole interest consisted in its treatment of Christianity'!"

In writing "the four first" instead of "the first four," Mr. Mallock, of course, was wrong, though it was scarcely worth Mr. Harrison's while to notice so trifling a slip; but, in objecting to Mr. Mallock's use of "whose" as the possessive of "which," Mr. Harrison has himself blundered, unless we are to believe that some of the highest authorities in the English language err along with Mr. Mallock. Need I do more than quote the first two lines of 'Paradise Lost'?—

Of Man's first disobedience, and the fruit
Of that forbidden tree, *whose* mortal taste, &c.

In every dictionary with which I am acquainted *whose* is given as the possessive both of *who* and of *which*. I know of no English grammar which does not take the same view. Mr. Mallock, Mr. Harrison notwithstanding, could with equal propriety "talk [*sic*] of a novel.....' whose sole interest consisted,'" or "the sole interest of which consisted," &c.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

TWO ARCHDEACONS OF TAUNTON.—The jubilee of Archdeacon Denison's vicariate at East Brent (I am old enough to remember well his appointment) brings to my recollection, and I think it may interest others to be reminded of the only other archdeacon of Taunton who, so far as I know, was ever famous. William of Wrotham (a native, therefore, of Kent) passed almost the whole of his useful and laborious life in Somerset some seven hundred (or nearly that) years ago. Of his ecclesiastical work I fear I know nothing; but he was an excellent man of business, and acted as "Commissioner for Woods and Forests" in Somerset and Devon, and probably for that very reason became King John's "First Lord of the Admiralty." It is curious that Collinson, in his 'History of Somerset,' speaks of him in the first capacity, but says he resigned that and the office of Warden of the Stannaries to his brother Richard of Wrotham on account of his being in holy orders; but I fancy Collinson is wrong, and that his reason for resigning was because he found his office of "Keeper of the Sea Ports" and "Keeper of the King's Ships" was as much as he

could manage. He was, in fact, Warden of the Cinque Ports, which was then no honorary office, as well as "First Lord of the Admiralty." Sir Harris Nicolas speaks most highly of his work in reconstructing the English navy; probably there had not been so fine a British navy since the time of Carausius. But he ignores in his account William of Wrotham's offices as Warden of the Stannaries and Keeper of the Forests in the West. King John depended much upon his navy to balance the power of the barons, for, there being no standing army, the king was entirely dependent on the good-will of the barons, whom he had alienated by his vices and his fiendish cruelty. No word of blame is ever spoken of William of Wrotham—he appears to have been a thoroughly upright, conscientious man; and he probably took care that such work as he had not time for as Archdeacon of Taunton was done efficiently by deputy. In the Middle Ages there were few men not of the clergy who had sufficient education to undertake good administrative work, and to be absolutely free from blame in the reign of John is in itself no light praise. In several of his offices he seems to have succeeded his father. John's character was so infamous that historians appear to have agreed in passing over his good work with regard to the navy, and consequently William of Wrotham's name has been forgotten. But his administrative work was as great a defence of the kingdom in the thirteenth century as that of the present venerable archdeacon has been of the Church in the nineteenth. C. G. Boger.

Chart Sutton.

The Moon and the Weather.—

"'Rural folk,' writes a correspondent, 'still religiously believe that the moon controls the weather.' I came across a hind mowing, and he volunteered the information that it was a dull day. I agreed with him that it was. 'Aye,' said he, 'its alaw hay weather, and we 'll get no bettor as lang as this meun lasts. She cam in wi' a bad tail, and she 'll be at full on Setterday. We may get a change then, but far liker we 'll not until we get a new meun."—*North British Agriculturist*, July 10.

Joseph Collinson.

Hendon, N.W.

Movable Types.—I cut the accompanying paragraph from the *Tablet* of Aug. 3. Such news is very strange, if it be true. I trust some one will give us further information:—

"The *Foia Diecesana*, the official paper of the bishopric of Caransebes, in Southern Hungary, declares that an architect and archæologist, M. Adrian Diaconu, has discovered in the ruins of Bersovia traces of the use of movable types by the fourth legion Flavia Felix quartered there."

Astarte.

Nob Hill.—This phrase is much used in the United States to designate the fashionable residence portion of a town or city. Occasionally those who desire to suggest that Job doth not serve God for nought call the same part of town Piety Hill. Richard H. Thornton.

Portland, Oregon.

Breaking a way through a Wall for the passage of a Corpse.—Some time ago an inquiry appeared in 'N. & Q.' relative to the custom of making a hole through the wall of a house as a passage for a dead body carried to burial. It appears from Réville's 'Religions des Peuples Non-civilisés,' 1883, i. 252, 253, that the practice is followed in America and also in Africa. Speaking of that fear and suspicion of the ghosts of the departed which the American Indian shares with all uncultivated races, and of his consequent anxiety to neglect none of the rites ensuring repose to the disembodied soul, the author says that the Floridians dare not go out for three months after the death of a relation, who might meet them and want to take them away, and that the custom of taking the corpse out by an opening expressly made in the hut is widely spread among the red-skins as well as among the negroes, because if it passed out by the ordinary door people would always have to follow the same way as it had done, which might bring about misfortune. At p. 300 of the same volume he says, further, in speaking of the Esquimaux, that the fear of dead spirits is not less general with them than among other non-civilized races. They have the corpse taken out by a special opening, not by the door, and they wave a flaming firebrand behind it, crying to it that it has no more to do with the dwelling.

The idea embodied in this usage seems almost contrary to that which inspires a Yorkshireman with traditional respect for the "church-way" along which the dead should be borne if they are to rest quietly in the grave. It would be interesting, however, to discover whether any of the still remaining roads known by this name are tabooed for purposes of ordinary traffic. P. W. G. M.

Misprint in Browning.—As readers of Browning have little need to have their difficulties increased by misprints, allow me, for their benefit, to point out one which I have found in 'The Ring and the Book,' x. l. 229. In the Uniform Edition, vol. x. p. 73, I find the line given thus:—

Truth, *nowhere*, lies yet everywhere in these.

The "nowhere" should be *now here*.

R. M. Spence.

Floral Street, late Hart Street.—Passing through Covent Garden several times lately, I saw a name-tablet denoting that a certain street was "Floral Street, late Hart Street." I am aware that the postal authorities desire that there shall only be one street bearing one name in the metropolitan district. This is a wise regulation so far as Chapel Street, Sarah's Place, Cross Street, and

such like are concerned; but many of the changes introduced under this system are, to say the least, grotesque and indefensible. Not that Floral Street is not applicable to the district—it was once called Elm Street—but surely, in a neighbourhood so redolent of histrionic memories, the name of Hart, the actor, might have been retained at the expense of some other Hart Street. AYEAHR.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ARRANGEMENT OF MEDIÆVAL CHURCHES: ALTAR ON ROODLOFT.—During the recent restoration of St. Mary's, Frampton, Lincolnshire, upon stripping the plaster off the stone walls of the aisles, it was found that when the present Decorated fabric was first built the south and north entrances were where the second window in either aisle now exists, and that these windows originally were placed where the entrance porches now stand; the interior stonework clearly shows the former position of both doors and windows. Such an arrangement would place the doors about the centre of the church, and consequently leave about half of it as ante-church, without any apparent utility. There was a step or rise in the floor of about five inches, corresponding to the former entrance, the eastern portion being highest; the capitals of the pillars, however, range throughout, but the bases of the two pillars on either side eastward were built minus their lower member, so that their proportions were deficient and gave them the appearance of having been buried under the floor level; but as they were found to stand on the walls of the former Norman fabric, it is clear they never had their lower members, the same as the western pillars possessed. The body of the church, for the use of the parishoners, would thus be confined to twenty-four feet eastward of the doors, for the remainder of the nave and aisles was screened off level with the transepts, and a large choir space left before the entrance to the chancel. The transepts have niches, apparently for altars; in the remaining transept a broken stone altar and piscina, there found, have been placed *in situ*, but there appear to have been three in each transept, judging by the arcades in the walls. Above the roodloft was found plastered up a beautiful small square window, and beneath it a square hole in the wall. Upon clearing out the latter a portion of a piscina was found amongst the debris, which probably was the projecting lip hewn off to make a fair face for the plaster. I think, therefore, we may assume that an altar existed on the roodloft, as such are known to have done in some rare instances, and the little window must have been inserted to throw light upon some office performed beneath it. Can any reader of 'N. & Q.' explain the above peculiar arrangements? C. T. J. MOORE.

Frampton Hall, near Boston.

ARMADA TABLES.—Very handsome carved communion tables are common in England, and are said to have been taken from ships of the Spanish Armada. I recently saw a fine one of the sort in the vestry of a church in Northampton. The wood was, I think, walnut. Are the statements as to whence they came well founded?

THORNFIELD.

HAMILTON'S AND LIGONIER'S DRAGOONS.—In accounts of the Rebellion of 1745 mention is made of Hamilton's and Ligonier's Dragoons, and that they were the only two regiments of dragoons which were stationed in Scotland in September of that year. They fled at Colt Bridge, at Prestonpans, and at Falkirk. Ligonier was General the Earl Ligonier, who died in 1770, in the ninety-second year of his age. But who was Hamilton?

WILLM. STARKE, M.G.

MOTTO OF THE ORDER OF THE THISTLE.—Every one is well acquainted with the motto of the Order of the Thistle, "Nemo me impune lacessit." This is, I believe, the generally accepted reading, and it is so spelt in 'Whitaker's Almanack.' On a recent visit, however, to Edinburgh, I noticed that over the principal entrance to Holyrood Palace the last word is spelt *lacesset*. I am also told that it is occasionally spelt *lacessat*. The difference between the present, the future, and the subjunctive is, of course, quite intelligible; but perhaps some of your numerous correspondents will be able to tell me which is the authoritative spelling, and thus set the matter at rest. Even in small matters it is best to be as correct as possible.

K. T.

"TATTOO."—In the *Leisure Hour* for September Mr. Tighe Hopkins has a very interesting article on 'The Art and Mystery of Tattooing,' in which he casually says, "The word 'tattoo' is from the Tahitian verb *tatau*, and contains the idea of the sound—tat, tat, tat—given out by one of the tattooer's implements." Is this so? Does not the Tahitian word *ta* signify a mark or design? Has not the word a European origin; and does it bear any relation to "tattoo," the tat, tat, tat of the drum which warns our soldiers to repair to their quarters? R. CLARK.

Walthamstow.

HALE CHURCH.—Can any of your correspondents decipher the following arms on a brass in this church, dated 1600, to the Penruddocke family? 1. Ragged staff bend (Penruddocke); 2. Party per chevron argent and vair, in chief two boars' heads; 3. Six annulets in chief; 4. A bar between three

martlets; 5. In chief cross fleury; 6. Saltaire engrailed. ELLEN GOFF.

"POPLEMANS."—Is anything known about this word? It appears in E. Coles's 'English Dictionary,' 1701, with this explanation: "Hobgoblins, from Poplemain (or Popielus, a Polonian tyrant)." Halliwell-Phillipps and Wright do not seem to have noticed the word.
F. C. BIRKBECK TERRY.

MYFANWY.—What is the legend of the Princess Myfanwy, of Dinas Bran? There is, I believe, a poem on the subject; but I have never been able to meet with it. And what is the meaning of the name? C. C. B.

JANUARY 1: MARCH 25.—From cases that have come before me I am led to think that the clergy began the year on March 25 for some years after 1753. I shall be glad to see further evidence on the point. W. C. B.

ROBIN OF RIDSDALE.—This worthy was a Northern counterpart of Robin Hood, and figures as a "bold outlaw" of Redesdale, Northumberland. Where can one meet with a full account of his supposed career? Some say his patronymic was Umfraville. A. HALL.

SPANISH GRANDEES.—I should like to know what are the special privileges of a grandee of Spain, and where a full list of the Spanish grandees, both past and present, may be found. MORO.

"RINDLE."—What is the derivation of "rindle"?—"a garrulous stream fed by numberless clear-eyed rindles from the gaunt, leviathan hills, which overlook the Clough, speeds along under roughly paven streets" (from Mr. E. R. Osborn's article 'Funera Infunera,' in a recent *New Review*). I imagine it is a West Riding word.
WILLIAM BETHELL.

"ABIF."—Coverdale, following Luther's translation, in 2 Chron. ii. 13, gives "Hiram Abif." Where did he get the word "Abif" from? Certainly not from the original Hebrew.
J. R. DORE.
Huddersfield.

RUVIGNY AND MOODIE FAMILIES.—In a letter to Mrs. (Moodie) Heddle, of Melsetter, written June 26, 1867, my maternal grandmother, Mrs. Moodie, mentions having seen in the British Museum "a MS. account of the marriage of Margaret de Ruvignées and one of the Mudies (or Moodies), strangely spelt, in 1366, with the Mudie coat of arms slightly raised," &c. Will one of your readers who has a better acquaintance with the MS. Department of the British Museum than I have kindly inform me in which collection I should be most likely to find the above? RUVIGNY.

THE TRANSFIGURATION.—Spenser speaks of this as occurring on Mount Tabor ('Cantos of Mutability,' vii. stanza 7). Tennyson, on the other hand, supposes it to have taken place on Hermon ('Happy: The Leper's Bride,' stanza x.). As I suppose the actual "high mountain" is a matter of conjecture, what reason had Spenser for supposing it to have been Tabor and Tennyson for supposing it to have been Hermon? Who were these two great poets' authorities respectively?
JONATHAN BOUCHIER.

"RETIRAL."—Is this a legitimate substitute for "retirement"? I have seen it, for the first time, in *Black and White*, p. 871 (June 29).
EDWARD H. MARSHALL, M.A.
Hastings.

[See Annandale's Ogilvie.]

"LIVABLENESS."—Is this a literary word; or, indeed, is it a word at all? I do not find it in any available dictionary, although "liveable" is entered in the 'Encyclopædic,' with an illustrative citation from Mortimer Collins. "Livableness" I have just seen for the first time in the *Athenæum* of July 27, p. 129. There a writer on 'French Literature' says of M. Gille's 'Les Mercredis d'un Critique' that "they have absolutely no independent livableness." May I ask for enlightenment? THOMAS BAYNE.
Helensburgh, N.B.

EARLY ITALIAN BIBLE.—Antonio Brucioli's Italian version of the Bible (first printed at Venice 1532) was adapted to the use of the Protestant refugees at Geneva, as stated by Brunet, and printed by Francesco Durone in 1562, a copy of which I have before me. Its title-page (beneath the title, 'La Bibia che si chiama il Vecchio [ed il Nuovo] Testamento') is adorned by the central figure of a winged angel, leaning with the right arm on a cross, and holding the open Bible with the left arm raised up to heaven, while standing with both feet upon the skeleton of Satan, whose skull touches the foot of the cross. The open Bible bears an inscription, the words of which are hardly legible. Have they ever been read by students who used this Bible? H. KREBS.
Oxford.

REV. DR. GLASSE.—I am very anxious to find out if there are any descendants living of Dr. Glasse, who was rector of Hanwell, and the intimate friend of the celebrated Mr. Jonas Hanway, founder of the Marine Society in London. Dr. Glasse buried Mr. Hanway in Hanwell Church, and Mr. Hanway left him by will all his letters and papers. All information I can get will be most gratefully received. M. S.

CLIVE AND WOLFE.—Col. Malleson, in his memoir of Clive, "Rulers of India" series, p. 141,

says, with reference to Clive's return to England in 1760, "Pitt, shortly before his arrival (1758), had spoken of him in the House of Commons as a 'Heaven-born general,' as the only officer, by land or sea, who had sustained the reputation of the country and added to its glory." But it was in 1758 that Wolfe, who had long been known as a promising officer, made his great reputation at the siege of Louisbourg, which resulted in his being specially selected by Pitt for the command of the glorious enterprise which ended in the capture of Quebec and his own heroic death. Considering, therefore, the estimation in which Wolfe was held by Pitt, it is surprising to find that that statesman held the opinion that Clive was the only officer who had sustained the reputation of his country during the sixth decade of the century. I should be glad to have chapter and verse in support of Col. Malleson's statement. No one who is acquainted with the military history of the time can assert that in moral force, in energy, in personal gallantry, or in fertility of resource, Wolfe was inferior to Clive; whilst as a tactician and a student of the art of war he was probably his superior. Nothing could exceed the coolness and daring by means of which Clive extricated himself from the traps into which he fell at Kaveripak and Samiaveram; but Wolfe would probably not have fallen into the traps at all. Nothing is more remarkable in Wolfe's career than the wariness with which, in face of an enemy possessing a considerable numerical superiority, he husbanded his forces before making his final dash through the Anse de Foulon upon the Heights of Abraham. W. F. Prideaux.

"Hang out the broom."—Can any one explain the origin of this well-known cant phrase, when used to express the husband's unwonted enjoyment and hospitality to his friends during his wife's absence? We often see a broom tied to the masthead of a coaster; but this is, I believe, the survival of a well-known historical fact, and has but an incidental connexion with the domestic arrangement. F. T. Elworthy.

[Nothing very definite is to be learnt concerning this. See 1st S. i. 384; ii. 22, 226; iv. 76; ix. 518.]

"Rumford Soups."—In the *Linguist* (London, 1825), vol. i. p. 244, "Rumford soups" is given as a translation of "soupe économique," which occurs on the preceding page in an extract from 'Les Deux Gendres,' written by C. G. Etienne. Some previous owner of my copy of the *Linguist* has written on a fly-leaf "By Dan. Boileau." The speaker (Comtois) is describing the niggardliness of Dervière, one of the sons-in-law, in feeding his servants. What is the meaning of "Rumford soups"? Robert Pierpoint.

Carlyle Relic.—I have just obtained a medallion portrait of Thomas Carlyle, in silver, by G. Morgan, two and three-sixteenths inches in diameter, with this inscription on the reverse: "In Comemmoration, Dec. 4, 1875." Can any of your readers inform me why it was struck, and what it commemorates? J. E. T.

Replies.

PHILIP II. OF SPAIN.

(8th S. viii. 145, 196.)

All that Mr. Hume had to say in the way of criticism on my article 'The Passing of Philip II.,' in *Temple Bar* for August, might have been said just as well had he written with some regard to courtesy. He charges me with using authorities of 1882 and 1892, and asserts that "every fact in the article is taken from Fernandez Montaña," and that I, "without one shred of evidence or authority, from end to end interlard" my "copied facts with entirely gratuitous suppositions of the mental agony and remorse 'of this great criminal' in his last sad hours." As Mr. Hume is absolutely incorrect in his assumption, his writing as he does is—well, not pertinent. I quoted from Motley partly, but principally from Siguenza, whose account was penned just after Philip II.'s death in 1598. I failed to secure the book in the British Museum, and a Spanish friend at Malaga very kindly got the volumes from Madrid and translated for me the full account. Possibly there may have been errors in my correspondent's copy, and for these I must accept the responsibility, as I must for the slip of the pen in calling the heir to the throne Charles. Mr. Hume dwells on the incompetence of a writer who could make such a glaring blunder, but others would, perhaps, see at once that one who could treat so fully as I had of the career of Philip II. must surely have known that he had killed his eldest son Don Carlos, and that the prince indicated was Philip. I used "Mons," as I think does Motley, the person indicated being the Marquis of Mons.

Mr. Hume states that my suppositions of Philip's mental agony on his death-bed are without one shred of evidence or authority. What are the facts? Philip lay dying for forty-three days. He was in great torment. He repeatedly received the Sacrament; he made a confession that lasted three days; he was so urgent about extreme unction that he was anointed with the holy oil about a fortnight before he died; and he was miserable and unhappy unless his bed and his room were strewn with relics and crucifixes, while one priest after the other was ever cheering or encouraging him. That he dreaded the future is not to be denied, for his passionate appeals to the clergy as to the safety of his soul showed this. Had he been satisfied with his past life would he not have given utterance to some exclamation of rejoicing at

the 6,500 individuals in Spain alone that had been burnt alive during his reign; at the 18,000 whom the infamous Alva, acting on his orders, destroyed by the gibbet, the stake, and by burying alive; for the terrible destruction of the natives of America who were swept into the jaws of the Inquisition? But no; those who watched by his bedside and waited eagerly for every word he said never heard him drop one syllable that showed he believed he had acted aright in these dreadful persecutions.

Mr. Hume says he holds no brief for Philip, but it has been his "duty to study impartially his mind and actions, not by perusing ill-informed or biassed historians, but by the careful and minute dissection of his own writings; and," continues Mr. Hume, "I know well that he was no fiend, but a slow, laborious, timid, narrow-minded, conscientious man." Who are the biassed historians that Mr. Hume so airily brushes aside? Motley certainly had as good opportunity as has Mr. Hume for studying Philip's character, and at p. 534, vol. ii. in his 'United Netherlands' he writes: "If Philip possessed a single virtue it has eluded the conscientious research of the writer of these pages." The Inquisition was but a part of "his regular working machinery." P. 539: "For indeed it seems like mere railing to specify his crimes." P. 540: "Falsehood was the great basis of his character."

Davies, in his 'History of Holland,' vol. iii. p. 333, thus describes Philip:—

"Dark, haughty, and morose.....human joys never wrung from him a smile, nor human woes a tear; suspicious and implacable, his friend could hope for no confidence, his enemy for no forgiveness."

Watson says of him (vol. iii. p. 335): "He exercised for many years the most unrelenting cruelty without reluctance or remorse."

Prescott and Dunham speak of him much in the same way, and Sismondi declares that Philip's

"conscience recoiled from no cruelty, no perfidy; he went straight towards his object, through more blood and more crimes than were ever lavished by any other monarch.....his pestilential breath dispeopled the kingdoms that were subject to him."

I assert that if what the great historians of the past wrote of Philip II. is true, and it does unquestionably seem to be true, it was but natural that when he lay lingering in his death agony the host of crimes he had committed should marshal themselves before his mental vision.

Mr. Hume's love of historical accuracy and the Christian charity on which he says his hopes have been hitherto buoyed have evidently been rudely shocked by my daring to speak of Philip II. as I have. But I may venture to observe that I also have a regard for historical accuracy. My beliefs are also founded on good evidence and the writings of eminently trustworthy authors; but Mr. Hume says of my contribution: "So ignorant and envenomed a piece of work as this article about him [Philip II.] in *Temple Bar* does no honour to English letters." Is this criticism just?

Well, Mr. Hume may stand on his own little hillock. For myself I prefer the safer heights whereon are to be found Motley, Prescott, Dunham, Watson, Davies, and Sismondi, to say nothing of Llorente and Philip a Limborch, who conclusively show how the Inquisition was simply the tool of the most infamous sovereign that ever sat on a European throne.

Alfred Harcourt, Col.,
Author of 'The Passing of Philip II.'

Statue of Alfred the Great (8th S. viii. 85).—Mr. Browne's claim at this reference to have discovered a statue of Alfred the Great in Trinity Square, Newington, is not so original as he anticipates, the statement having been made years ago in 'Old and New London.' I have known the effigy ever since early childhood, and Mr. Browne's note vividly recalled to my recollection childish associations. One question immediately occurred to me, viz., What authority is there for associating the statue with Alfred the Great? As a boy I sometimes heard it spoken of as "David," more frequently as "Father Trinity," but never, so far as I can recollect, as "King Alfred." 'Old and New London' affords no information. My curiosity being aroused, I instituted a few inquiries, and elicited most kindly and courteous replies, which, though leaving the matter still unsettled, I venture to think may interest not only Mr. Browne, but other readers concerned with London topography. The Rev. J. G. Curry, Vicar of Holy Trinity, was unable to give any information respecting the statue beyond referring me to the statement in 'Old and New London.' He added that the ground upon which the statue stands is not church property, but belongs to Trinity House; and further, that the boys of the neighbourhood refer to the statue as "David" and "Father Trinity," thus confirming my childish recollections. Finally, he suggested my applying for information to the Trinity Corporation. This I did, and received most courteous replies both from the secretary and from Mr. H. S. Liesching. To the latter gentleman I am under obligation for several letters upon the subject and for the great pains he has been at to obtain precise information. In his last letter he says:—

"I am sorry to say I have been unable to obtain any definite information about the statue in Trinity Square. The nearest approach to any has been obtained from Mr. Alfred Chadwick, of 22, Tavistock Square. The ground on which Trinity Square has been built was leased to Mr. W. Chadwick in 1825, and the houses were all, I believe, built and the square laid out by him. I therefore thought his son, the Mr. A. Chadwick referred to above, would be able to give me information.

He states, 'I have no proof in writing or otherwise that the statue in Trinity Square is intended to represent King Alfred the Great; still, as children it was always thought by us to be his effigy, and I have no doubt that we derive the idea from my father.' Some further confirmation may be found in the fact that when Mr. Alfred Chadwick was christened in 1836 the statue was *in situ*, and that, in allusion to his Christian name, he was frequently as a child playfully rallied upon having a statue for a godfather."

Mr. Liesching, in conclusion, kindly informs me that he is continuing his inquiries, and promises to acquaint me with any information he may obtain. If he is successful, I will not fail to forward the particulars to 'N. & Q.' F. A. Russell.

34, Craven Park, Willesden, N.W.

Bear's Wood Green (8th S. viii. 168).—I very much doubt whether this place in any way owes its name to the quadruped bear, though it is, of course, impossible, in the absence of evidence, to do more than guess at the origin. It is not impossible that Bears Wood, or Bearswood = Bury's Wood, that is, the wood near the bury (A.-S. *burh*) of Hatfield. I have a well-authenticated case where *bury* became *bere* (at first dissyllabic and subsequently monosyllabic), and then, by some fanciful or popular etymology, *bear*. See "Bury" in the 'N. E. D.' Can K. P. D. E. give us any details as to the history of the name?

Chas. Jas. Feret.

In a little work entitled 'The Isle of Axholme, its Place-Names and River-Names,' written by the late Mr. J. K. Johnstone, of Epworth, this name is thus explained: "Bearswood Green (near Hatfield) = the verdant spot in *Bera's wood;* Bera being a personal name among Engles and Saxons." I do not know what authority Mr. Johnstone had for this derivation. C. C. B.

Does the Sun put out the Fire? (8th S. viii. 148.)—In order to answer this question we must have some means of measuring the rate of combustion and weighing the result.

The son of Sirach stated, several thousand years ago, that the Creator made everything by measure and by weight. We were slow to imitate this supreme example. The wise daughter of a foolish mother was not born until alchemy passed into chemistry; that is, when Lavoisier introduced the balance and the mètre.

In attempting to answer the above question, the inquiry resolves itself into this: Does the direct action of the sun retard the rate of combustion? In other words, Does it diminish the quantity of oxygen that combines with combustible matter, such as the carbon and hydrogen of fuel?

We cannot estimate by measure and weight the rate of combustion in an ordinary fire contained in an ordinary grate; but we can do so if the fuel be in the form of a candle, or rather a pair of candles, one burning in a room from which daylight is excluded, the other burning while exposed to the direct rays of the sun. In comparing candles of the same make, the light is affected both in quantity and economy by a number of small circumstances, such as the warmth of the room, the existence of slight currents of air, the extent to which the wick curls over when burning, and so on. In testing the quality of gas, the standard candle defined by Act of Parliament is a sperm candle of six to the pound, burning at the rate of 120 grains per hour. From such a standard we get the terms "12-candle gas," "14-candle gas," &c. But it is not easy to produce a uniform standard candle. The wick does not always contain the same number of strands; they are not all twisted to the same degree of hardness; the so-called sperm may vary in composition, one candle containing a little more wax than another, or variable quantities of stearine or of paraffin; the candle may have been kept in store a long or a short time; the temperature of the store-room may have varied considerably, and the temperature of the room in which it was burnt may have been high or low. All these circumstances affect the rate of combustion and the illuminating power of candles, irrespective of the action of light, if such action really exist.

The following experiments were made, at my request, at Price's Candle Company, under the direction of my late friend and colleague Mr. W. H. Hatcher, chemist to the company. In the first observation, three hard and three soft candles were burned each for four hours in a dark closet. A similar set of candles, taken from one and the same filling, were burned during the same time in open daylight, partly in sunlight. The average consumption per hour of each candle was as follows: Sperm in the dark, 134 grains; sperm in the light, 141 grains; No. 2 composites in the dark, 133 grains; No. 2 composites in the light, 140 grains.

In the above trial, the temperature in the light was 72°, and in the dark 71°. Moreover in the light there was a greater motion of air than in the dark closet. Both these circumstances would operate in producing a larger consumption of candle.

In a second trial with No. 2 composites the results were: In the dark, 140 grains each candle; in the light, 134 grains each candle.

In a third, also with No. 2 composites, the results were: In the dark, 131 grains; in the light, 129 grains.

In these two trials the flames were protected as far as possible from currents of air, and in the third trial the temperature both in the light and in the dark was nearly equal.

The fourth trial was made on a bright sunshiny day with hard sperm candles, which are less affected by variations of temperature than the

composites. The results were: In the dark (temp. 81°), 544 grains, or 136 grains per hour; in the light (temp. 84°), 567 grains, or 142 grains per hour nearly. It is evident that in this case the increase of temperature caused by the bright sunshine led to an increased consumption of material.

It will be seen that in the first and fourth trials there is a greater consumption of material in the light than in the dark, and in the second and third trials the consumption is greater in the dark than in the light; but in any case the difference is so small, amounting only to from two to seven grains per hour, that it may fairly be referred to accidental circumstances, such as differences in temperature, in currents of air, and in the composition and make of the candles, the final conclusion being that the direct light of the sun or the diffused light of day has no action on the rate of burning, or in retarding the combustion of an ordinary candle. Of course, the direct rays of the sun falling upon a candle or upon an open fire will cause the flame of the one and the glow of the other to appear dim, and hence the notion that the sun puts out the fire; but if the action of the sun be cut off by drawing down a blind, or removing the candle into the shade, the brightness is in either case restored. C. Tomlinson.

Supposing that bright direct sunlight puts out the fire is a very general popular mistake. It has no such effect. It masks it by contrast. The firelight is feeble and dull red; the sunlight is white and bright.

The question is easily settled and proved. By closing the shutters in a sun-direct-lit room on a bright winter day the fire, which has appeared feeble and dull, is immediately seen bright and lively. Possibly the expansion of the pupil and the greater sensitiveness of the retina in the darker room may have something to do with the visual impression.

Another source of error—on a fine sunny day a fire is apt to be neglected and let go out.

S. James A. Salter, F.R.S.

Basingfield, Basingstoke.

This has been a question in 'N. & Q.' three times before the present insertion. In 1st S. vii. 439, A. W. W. asserts that it has power in this matter, in reply to a question at p. 285, with a further notice at p. 345, from Dr. Brewer's 'Guide to Science,' in the affirmative. In 4th S. iv. 467, R. B. P. refers to these, with an apology for the length of the interval, to point out

"that Mr. C. Tomlinson has published a paper on the subject in the *Philosophical Magazine* for September last [September, 1869].....in which he arrives at the conclusion that light has no influence upon combustion, and therefore that the sun does *not* put the fire out."

Ed. Marshall.

[Innumerable replies, almost all in the negative, are acknowledged. Domestic experience seems in this case in conflict with science, and it is impossible to convince cook or housemaid that for the sun to put out the fire is not a common experience.]

Nightmares (8th S. viii. 129).—The nightmare has not always a human shape in German folk-lore, but is sometimes supposed to be a mouse, weasel, cat, toad, or other animal. In Lancashire, according to Dyer's 'Domestic Folk-lore,' it has the form of a dog, and its influence is counteracted by shoes placed with the toe upwards under the bed. It is also attributed to fairy influence—a fact to which Drayton refers in 'Nymphidia.' In Conway's 'Demonology,' i. 236, the nightmare of Teutonic legend is said to be a pretty woman "floated from England in a sieve paddled with cow-ribs"; but no explanation of this demon's habitat is given. But was not England anciently supposed to be peculiarly the isle of demons? C. C. B.

Arms of the See of Canterbury (8th S. viii. 128, 169).—Several correspondents have mentioned that the arms in question were granted to Cardinal Vaughan by the Pope. How does this affect the Heralds' College? I always understood that no one could by right bear arms in England unless under the direct sanction of the Heralds' College. Cardinal Vaughan, I presume, pays the usual tax to the Inland Revenue for the privilege of bearing these particular arms, and, if so, it would almost seem that the Pope's authority in the matter was recognized by the English College of Arms. Is this so; or may any one who likes now play fast and loose with the rules of heraldry?

John T. Page.

5, Capel Terrace, Southend-on-Sea.

1. I see that one correspondent uses the term "crozier" to denote an archbishop's cross. May I refer to *Archæologia*, lii. 709, or to the 'N. E. D.,' *s.v.* "Crozier"?

2. I should be rather surprised if an example of an archiepiscopal mitre differing from that of an ordinary bishop could be found earlier than A.D. 1800.

3. I am much surprised to learn that the Archbishop of Canterbury is using "an unauthenticated coat for Benson." I knew about the "coronetted mitre" before. J. T. F.

Winterton, Doncaster.

Thomas Chapman, F.R.S., F.S.A. (8th S. viii. 49).—Perhaps the above gentleman was Mr. Thomas Chapman, a well-known insurance broker in the City of London, a Director of the London and Westminster Bank, and Chairman of Lloyd's Register. He died in 1885. F. S.

Pretended Rhyme to "Chimney" (3rd S. ii. 190; 8th S. viii. 125).—It has not, I think, been noticed that the author of a popular music-hall song, "If it wasn't for the 'ouses in between," has

endeavoured to find a rhyme to *chimney;* but the measure of his success in this direction must be a matter of opinion. A cheerful optimist, who is the proprietor of a "pretty little backyard," which he adorns on Sunday with the vegetables he has been unable to sell the previous day, describing the view from his premises, remarks :—

> And 'Endon to the westward could be seen;
> And by clinging to the chimbley
> You could see across to Wembley,
> If it wasn't for the 'ouses in between.

It is, however, to be observed that the assonance is produced by the barbarous cockney pronunciation of Wembley, which becomes *Wimbley* in the costers' dialect. JOHN HEBB.

Willesden Green, N.W.

"WHITE HORSES" (8th S. vii. 46, 117, 173, 398).

> But for hours upon hours
> As a thrall she [*i. e.*, the ocean] remains
> Spell-bound as with flowers
> And content in their chains,
> And her loud steeds fret not, and lift not a lock of their deep white manes;
>
> Then only, far under
> In the depths of her hold,
> Some gleam of its wonder
> Man's eye may behold,
> Its wild-weed forests of crimson and russet and olive and gold.
>
> A. C. Swinburne, 'Off Shore.'

JONATHAN BOUCHIER.

"THE EVER LOYAL CITY" (8th S. viii. 68, 155).—I have always understood that Oxford was admitted to this title. Considering the zeal with which the city supported the cause of King Charles in his desperate struggle with the Parliamentarians, the epithet of the "Loyal City" has not been unjustly applied to it. CHAS. JAS. FÉRET.

LADY KATHERINE GREY (8th S. vii. 121, 161, 283, 342, 422; viii. 2, 82).—The Rev. C. W. Penny has pointed out to me privately that probably for "coming" (at the last reference) should be read *cunning*. Referring to the MS., I find he is correct, and certainly the sentence, as follows, is greatly benefited by the amendment :—

> "beseching you to advertise the Quenes matie that if it may stonde with hir highnes plesure to p'mytt Doctor Symondes to come againe, he then shall shewe his connyng and god shall do the cuer."

W. L. RUTTON.

27, Elgin Avenue, Westbourne Park, W.

'BALERMA' (8th S. vii. 266, 372, 498).—The evidence that I have adduced in Barthelemon's favour is much stronger than anything MR. JAMES WARRINGTON has shown against the violinist's claim. If MR. WARRINGTON will read my article carefully he will see that I do not positively assert that the melody from which "Balerma" is adapted was composed by Barthelemon, but simply that he appears to be the first who published it. The late Mr. William Chappell was of the opinion that the melody in question was written by a violinist or singer who had a feeling for melody, and the late learned George Farquhar Graham assigned the melody to Barthelemon. MR. WARRINGTON seems inclined to making sweeping assertions; but if he cannot back them up by facts it would be better to keep silent. JAMES LOVE.

Arnothill Gardens, Falkirk.

"KNOWLEDGE IS POWER" (8th S. viii. 166).—PROF. TOMLINSON amuses me; but as he has not lost sight of all sense of *bienséance* I do not mind answering him, which I will not do to some other opponents. Now, as to "Knowledge is power," I say that it is scientific claptrap, even in the mouth of so grand a stylist and so colossal a thinker as St. Albans. Knowledge is not power, except when it can be carried out, shown, and acted on. Wren would have had the same genius to build St. Paul's; but if no fire in 1666 had opened up the ground, he never could have built it. It was only a part of the power, therefore—a power to do it if he could get a chance. Man has no power except the chance of circumstance promote him to the possibility of exercising it. God has endowed many men with gifts quite equal to the performance of stupendous things, but shuts them from attempt by such inexplicable control of circumstances that, though they see the way, tied hand and foot, they stir not one inch forward towards their object. If PROF. TOMLINSON had a spark or two more of imagination, and a cartload less of faith in the semi-nonsense he calls science, he would have seen, without my explanation as above, that my prisoner, caged and tied, was an argument well shadowed in a figure. It is only "nonsense" to his predetermined view, because it prostrates an overweening claim of science that cannot be supported when examined wisely. Does the kindly professor suppose, for instance, that David, who gathered the material for the Temple, could not also have gloriously uplifted it in Sion? He brought together the materials, he had a will worth two of the wills of Solomon—that sleek and blackaliding voluptuary of early science. He had the knowledge, too, for who can doubt the Psalmic pen was moved by a brain of power in the Pindar of Hebrewland? Yet, endowed as he was with all the potentialities, material and mental, Nathan, who at first favoured the idea, was told to warn him off, and that hands encarnadine must never lift a stone in Salem. David had the things and the knowledge necessary; but, if you please, where was the power? It was under ban. He stuck fast in the potentiality. Knowledge is *not* power.

Bacon's braggadocio I have a contempt for, as for all braggadocio. I have pity, too, for his inductive method, as for a mistake by an enthusiast; but that does not prevent my seeing and honouring the splendour of his glorious intellect,

greater than even that of the author of Shakspeare's plays, and far more purposeful. I invited 'N. & Q.' months ago to open an occasional column for Baconiana, and sent three or four specimens to open with, but it met no response.

Prof. Tomlinson, in administering his not very well founded rebuke, says that "the difference between the flint-implement[ed f] primitive man and Mr. Ward is due entirely to the beneficial growth of knowledge." I beg, so far as I am concerned, to repudiate the compliment utterly. We are all what our Maker has made us to be. I do not believe that there ever was this flint man primitive. Adam is my primitive man, and I only wish I had half his excellencies and knowledge. The Buffon theory of a primitive man pawing his way out of the earth, like a lion in the 'Metamorphoses,' is a madness that helped the craze of blood a little afterwards, in '89, in France. It is stuff and nonsense, that practically denies the Creation, as do nearly all the nursery-room theories of present science, if you strip them to their uncomely skin and nasty nakedness. I would rather know what Adam knew and learned in the charity school of God than any beneficent knowledge we have attained to now, in the nineteenth century of drivel and agnosticism. Could Adam have been pitted against Newton for celestial knowledges, Newton would have felt as Pope makes the angels show him in heaven—they

> Show a Newton as we show an ape.

The flint man was not a primitive, but a degraded specimen. For form and beauty and Herculean strength Adam would put the Apollo Belvedere to shame. With science, political economy, and machinery, we are trampling all beauty from the face of the earth, and defiling every suburb of our filthy centralized metropolis. Are bricked-up counties a blessing, prythee? I watch this vile 'Tempest' of misdirected power without knowledge, that pretends to control nature whilst only misdirecting human nature, and I find it ridiculous. So far as I am concerned, I say, Away with all your braggart blessings that destroy the soul; and I cry with Shakspeare's miscreate, "The red plague rid you for learning me" civilities. If ours be civilization, men are better mightily without it.

C. A. Ward.

Charlecot, Walthamstow.

[We admit Mr. Ward's reply, but hold, in common with many contributors, that this is not the class of discussion suited to our columns.]

Hogarth (8th S. viii. 186).—Though I have heard the late Mr. F. S. Cary speak of Hogarth's house at Chiswick as having belonged to his father, and mention some relics of the artist that were in it, I do not recollect his saying anything about those Prof. Tomlinson describes. He once told me a very curious circumstance about it. There used to be over a mantelpiece in one of the rooms three drawings of heads by Hogarth, with the words written under, "Three jolly fellows," or something of that kind. Mr. Cary went one year with his family for a summer holiday to France, and let the house during their absence. When they came back the heads had entirely disappeared, not a vestige of them was to be seen. The maid-servant of the tenant, thinking to do a meritorious action, and make the panel perfectly clean, had scrubbed them entirely away.

Mr. Cary's father had talked of putting a glass over them to preserve them; but somehow that had never been done. What made the fact the more remarkable was that the tenant to whom the house was let was the representative by descent of Cotton, the collector of the Cottonian Manuscripts, and, in virtue of that, a Trustee of the British Museum. Another tradition connected with Hogarth about the house was that a certain mark on one of the window seats was said to be the print of Miss Thornhill's foot when she eloped with him, departing through this window. Before the Carys sold the house it had become much deteriorated in situation by the erection of a row of cottages on the other side the road, on land, I think, belonging to the Duke of Devonshire. Lablache.

Mr. R. J. King, in his 'Dogs of Folk-Lore,' &c. (*Quarterly*, Jan., 1861), says the inscription was "placed by Hogarth on the tomb of his wife's dog," &c., which seems improbable, unless Prof. Tomlinson has copied the date wrongly.

Edward H. Marshall, M.A.

Hastings.

Witham (8th S. viii. 94, 144, 178).—I am glad to see Canon Taylor's remarks on the invention of names for rivers or streams by so-called "antiquarians." Rom or Rum, the invented name of the stream which runs, or rather ran, through Romford, was brought into use, I believe, about the year 1850. I remember walking through that town and conversing on the origin of the name with your former correspondent E. G. R. (Edward Gillett), Vicar of Runham. Mr. Gillett traced the origin of the name, referring to Ibre, to the forest of Hainault, which formerly extended to the ground on which the town now stands. He gave the same derivation to the village in Norfolk where he was vicar. Runham he considered to be derived not from the river there, but from the forest tract in that part of the country, and *ham* he considered to be *holm* in that instance. Referring to invented names, I may observe that Rochester (the first syllable of which is satisfactorily accounted for by the syllable *rob* in Durobrivis, the swift water of the Medway flowing under the walls), has been said to be derived from Hrof, a chieftain who never existed.

It is not long since the last century derivation

of Chiswick (where lately I lived) from a supposed cheese fair passed current with Americans residing in the States, who happened to be connected with Chiswick and made inquiries about it, and with others who passed muster as local antiquaries; nor could this supposed origin of the name be easily dislodged from their minds, notwithstanding that in this case, as in that of Chelsea, the origin of the name is certainly to be found in the *chesil*, or gravel, which was once spread over that bank of the river.

I may here add that there is no stream called the Ches, though one of your correspondents was led by what was thought good local information to suppose that such a stream existed. But I must pause, for there is no end to the inventions which have been intruded into discussions on the origin of place-names.

S. Arnott,
Vicar of Ch. Ch., Turnham Green.

Would Canon Taylor condescendingly explain to the lower forms what he means by calling the universal name of the river Cam an archæological figment and a ghost-name? Ought we to say that the Lent races were rowed on the Cambridge river, or on the Cambridge sewer, or on the Granta, or on a ghost river whose current name is only an archæological figment? Also, if *-ham* does not mean home, house, group of buildings, town, settlement, what does it mean?

T. Wilson.
Harpenden.

Under this heading we find an attack upon certain traditional river names,—the Arun, Cam, Pink, and Rom. For Arun see the Earne and Arno (Aruns=Mars); Cam means crooked or angular (see Cambus, N.B., Camborne, and Camelford, we know how very crooked is the camel's back); for Pink *cf.* the patronymic Pinnock, *i.e.*, headwater (see Bannockburn and Pangbourne); for Rom see the Rumney in Monmouthshire and Glamorganshire.

A. Hall.
13, Paternoster Row, E.C.

Burial of Sir John Moore (8th S. viii. 145, 178).—Admirers of the 'Ode on the Burial of Sir John Moore' are reminded by Mr. W. A. Henderson that the authorship was ascribed to "Byron, Moore, Wilson, Barry Cornwall, and Campbell." He adds that "some months ago the accuracy of Wolfe's ballad or description was impugned." So far back as the year 1856 prominence was given to the following, by Cole, in his 'Memoirs of British Generals distinguished in the Peninsular War':—

"It has been sung in poetry, and repeated in chronicle that Sir John Moore was buried without a coffin. A living officer of high rank who was present has been heard frequently to declare that the remains of the lamented General were certainly enclosed in a coffin. There does not seem to be any sound reason to suppose the contrary. He died in a fortified town, occupied by his own troops; artificers and materials could undoubtedly have been found if required; and the funeral did not take place until several hours after his decease."

I directed the attention of the late Col. Edward James White to Mr. Cole's statement, and he replied in a letter, dated June 20, 1856. White, as appears from the Army List, had been wounded at Corunna.

"It is just possible that something to answer the purpose of a coffin might, if thought necessary, have been procured; but it was more in character to have buried Sir John Moore as the poet has so beautifully described. It would, however, have been next to impossible to have obtained a regular coffin at Corunna, as the Spaniards convey their dead to the burial place in a shell, which is not deposited with the corpse. Coffins are very rarely used in Spain."

No one doubts, at this time of day, that Wolfe was the author of the ode. In 'N. & Q.,' 2nd S. i. 158, I gave a copy of Wolfe's contemporary letter, in which he transcribed the poem. It was addressed to a college friend, and bore the original postmarks.

W. J. FitzPatrick.

The victor of Abraham himself, General Wolfe, said, as he went to the attack, that he would rather have written Gray's 'Elegy' than taken Quebec. Is this what Mr. Henderson means in asking whether Byron said he would rather have written the Rev. C. Wolfe's poem than been the victor of Abraham? See Wright's 'Life of General Wolfe,' also a little-known but good story, 'Some Account of Captain Amyot Brough,' ii. 345.

C. F. S. Warren, M.A.
Longford, Coventry.

I merely recorded what an officer told me who had been present at the burial of Sir John Moore in the retreat at Corunna in 1809. His name was, I remember, Booth; but I cannot remember his regiment, as my being in his company was on Jan. 6, 1840, more than fifty-five years since. He must long ago have passed away.

In the 'Ingoldsby Legends,' First Series, tenth edition, on p. 111, is the following note:—

"In the autumn of 1834, Captain Medwin having hinted that certain beautiful lines on the burial of this gallant officer might have been the production of Lord Byron's muse, the late Mr. Sidney Taylor, somewhat indignantly, claimed them for their rightful owner, the late Rev. Charles Wolfe. During the controversy a third claimant started up, in the person of a *soi-disant* 'Doctor Marshall,' who turned out to be a Durham blacksmith, and his pretensions a hoax. It was then that a certain 'Doctor Peppercorn' put forth his pretensions to what he averred was the only 'true and original version,' viz."

Here follows the well-known parody; and it has always seemed to be a great shame to travesty such a beautiful poem on such a solemn subject. The name of one of the claimants is embalmed in it:—

With his Marshall cloak around him.

The parody was, no doubt, written by R. H. Barham (Thomas Ingoldsby), and appeared originally, I

believe, in one of the earlier numbers of *Blackwood's Magazine*.

In the 'Arundines Cami' is a beautiful translation into Latin elegiacs by James Hildyard, M.A., formerly fellow of Christ College, Cambridge. It is said to have been written by him when at Shrewsbury School, and to have obtained a holiday for the boys. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ALMONDBURY (8th S. viii. 122).—Somewhere about half a century ago I was driving with my father in the neighbourhood of Pontefract, and he directed my attention to the brick-red colour of the roads, explaining to me the manner in which the material for their construction was prepared. Shortly afterwards he took me to a quarry where the stone was hardened. The fires were then alight. The slack coal was, if I remember aright, procured from the Nostel coal-pits.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

Any definite information as to the true site of Cambodunum, in Yorkshire, would be welcome. At present we only know of the discovery in 1865 of Roman remains at Slack, in the parish of Longwood, near Huddersfield; and I should be glad of some more definite information as to the exact site here pointed to. There is no certainty that the Saxon castle at Almondbury really occupied the Roman site. A. HALL.

ENGRAVED PORTRAIT (8th S. viii. 107).—Col. James Robertson, a cadet of the house of Struan, served in the French wars towards the end of last century, and was twice wounded in action. When a young lieutenant in the 83rd (Glasgow) Regiment he gained great distinction at the battle of Jersey (Jan. 6, 1781), and contributed largely to the success of the day. In 1797 he raised and commanded the Royal Westminster Volunteers, which was, I believe, the only volunteer regiment entitled to the prefix "Royal," and of which the colours were presented by his son to the Queen's Westminsters in 1861. A tablet was erected by the regiment to his memory at St. Anne's Church, Soho. He was married three times, and by his second wife, a daughter of Capt. Blackett, was grandfather of the famous preacher Frederick William Robertson. The miniature by Mitchell, a very fine one, is in the possession of a member of the family. C. B. R.

GRACE CURRAN (8th S. viii. 168).—Possibly the best reply to this query will be found in the following extract taken from the 'Life of Robert Emmet,' by —— (Countess of Haussonville), published at Paris in 1858:—

"It was at the house of Mr. Penrose that Miss Curran became acquainted, some years after, with an officer of the English army, Capt. Sturgeon, nephew of Lord Fitzwilliam, who was greatly struck by her charms, her misfortune, and the entire state of loneliness in which she was placed. High minded, endowed with delicacy of sentiment and feeling, he was affected at the idea of giving solace to one so unhappy and friendless, whose relatives repulsed her, and who was depending on the pity of strangers. He offered her his hand and his fortune, which she refused; he persevered; she then had a full explanation with him, and told him that he ought to know her heart was another's. He proposed to be her protector in a world in which she was so much abandoned, and decided her by offering her the prospect of leaving Ireland, where she had suffered so much. When she started for Italy her health was already seriously undermined by sorrow. Admiral Napier, who knew this noble and interesting person at Naples, could only speak of her as 'the walking statue.' Change of climate, the tender care her husband took of her, all were in vain; she died a few months after her arrival in Sicily. 'She sleeps far from the land where her young hero died,' says Thomas Moore, 'but her heart is in his grave':—

She is far from the land where her young hero sleeps,
And lovers around her are sighing;
But coldly she turns from their gaze, and weeps,
For her heart in his grave is lying.

Miss Curran incurred her father's displeasure by her unfortunate attachment to Robert Emmet, and was an exile from the paternal roof."

Washington Irving's 'Broken Heart' was devoted to the souvenir of this tragic love.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There is an exhaustive account of Sarah, not Grace, Curran, in Madden's 'Lives and Times of the United Irishmen,' vol. iii. She is the heroine of 'The Story of the Broken Heart,' in Washington Irving's 'Sketch Book,' and notices of her occur in the lives of her father, by her brother, C. Phillips and Thomas Davies. An account of her will be found also in 'The Literary Souvenir,' 1832, written by a personal friend. If MR. W. SHANLY would like to see this book, I will lend it with pleasure. FRANCESCA.

Sir Charles Napier writes to his mother, in May, 1808, from Hythe, in Kent:—

"I rode here, dear mother, this morning to see poor Sturgeon, who has lost his little wife at last, the betrothed of Emmet. Young Curran is here; his sister was gone before he arrived. They are going to take the body to Ireland."—'Life of General Sir Charles J. Napier, G.C.B.,' vol. i. p. 85.

R. J. FYNMORE.

Sandgate, Kent.

SHEEP-STEALER HANGED BY A SHEEP (8th S. viii. 106, 170).—On the river Coquet, below Barra Burn (names dear to north-country anglers), the stream passes through a narrow defile locally known as "the Wedder Loup," the rock on each side being as steep and as perpendicular, and nearly as smooth as a wall. In this strait the Coquet is confined to a space so narrow that an active man may easily leap over; and the legend is that the

failure of a thief, who made the attempt with a stolen wedder on his back, and who was drowned, and found dead with the legs of the sheep tied over his neck, gave its title to this singular spot. So wrote Thomas Doubleday, in the preface to 'The Coquetdale Fishing Songs,' Blackwood, 1852.

RICH. WELFORD.

There is a Hangman's Hill in this parish, without any story. Dr. Guest told me that he thought it was from the owner's name. But the notices which appear now, confirm my opinion that it arose from some forgotten circumstance, perhaps the execution of a criminal. ED. MARSHALL.

Sandford St. Martin, Oxon.

As Dr. Holmes's version of this legend has been quoted by a correspondent, it may be worth while to mention that in the "Author's Edition" of the "Breakfast Table" series the following note has been added by Dr. Holmes :—

"It would have been well if I had consulted 'N. & Q.' before telling this story. A year or two before the time that I was writing, a number of communications relating to the subject were sent to that periodical. A correspondent called my attention to them, and other correspondents—Miss H. P., of London, the librarian of a public institution at Dublin, a young gentleman writing from Cornwall, and others, whose evidences I do not now remember—wrote to me, mentioning stories like that which the coachman told me. The self-reproduction of the legend wherever there was a stone to hang it on seems to me so interesting, as bearing on the philosophy of tradition, that I subjoin a number of instances from 'N. & Q.'"

The following instances, with the references where they may be found, are given by Dr. Holmes: (1) In Potter's 'Charnwood,' p. 179, a 'Legend of Hangman's Stone,' and a case occurring in Foremark, Derbyshire (Jan. 5, 1856); (2) Lamber Moor, between Haverford West and Little Haven (April 5, 1856); (3) about five miles from Sidmouth, on the road to Colyton (May 17, 1856); (4) Littlebury, in Essex, and (5) between Brighton and Newhaven (May 31, 1856); (6) between Sheffield and Barnsley (June 21, 1856). At all these places a similar tradition connected with a "Hangman's Stone" exists, and it is just possible it may have grown out of a name which is due to some totally different origin. Dr. Holmes concludes by saying :—

"The country boys used to insist upon it in my young days that *stones grew*. It seems to me probable that a very moderate monolith may have grown in my recollection to a 'handsome marble column' and that 'the lord of the manor' was my own phrase rather than our coachman's."

The tradition may have grown in the same manner as the stone. With "Hangman's Stone" compare "Stonehenge." W. F. PRIDEAUX.

"TAKING A RISE" (8th S. viii. 126, 175).—In the two passages which have been produced for the expression "take a rise," *rise* signifies "favourable occasion," "opportunity," "chance," "handle," and "elevation," "promotion," respectively.

The first sense is illustrated by the following quotations :—

"Surely, in the world there might be a man so disposed as (having a good *rise*, and with a convenient career) to leap at once from England to Rome."—Lord George Digby (1639), 'Letters,' &c. (1651), p. 85.

"Surena found himself as much surprised at my inference as I was at what gave me the rise to make it.....The gods, therefore, have chose sooner to deny your courage its ordinary effects, than to deny your merit so extraordinary a rise to manifest its greatness."—Lord Orrery, 'Parthenissa' (1654–66), pp. 530, 736 (ed. 1676). See also pp. 70, 73, 108, 129, 156, 616.

"Therein you have given me a rise to shew you how much I delight to serve you."—*Ibid.* (1661), 'State Letters' (1743), vol. i. p. 61. See also vol. i. pp. 89, 90; vol. ii. pp. 70, 369, 399 (*bis*), 444.

In 'Parthenissa,' *rise* denote "reason," "ground," also :—

"His own faults and the crimes of his subjects are too visible and great to allow me any rise to ascribe our present confusions to any other cause.....To begin a discourse which might give me the opportunity to say something, if by a miracle I should find a rise for my so doing, I told her," &c.—Pp. 686, 704.

Take, in "is ready to take his rise out of Sierge into Sattin," is convertible with *get*, as it is in "to take a severe cold," and in the old "to take a wound."

De Quincey, in his article on Sir William Hamilton (1852), stoops to write :—

"I must 'take a *rise*' out of something or other."—'Works,' vol. xvi. p. 147 (1871).

F. H.

BULL-ROARER (8th S. vii. 7, 98, 158, 258, 334, 457; viii. 12, 55, 114).—At the last reference your correspondent says that he is "a lauder of the acted time." Is not this a very bald and inaccurate translation of Horace's "laudator temporis acti"? The expression, of course, means "a praiser of bygone days." What "acted time" means I know not. Several correspondents seem to have lost sight of the fact that the subject under discussion is "bull-roarer," and not boyhood's toys in general which are able to produce a diabolical noise. We shall next be having a description of a "devilin." At 8th S. vii. 334 MR. A. PENTWER thinks it essential that the "bull-roarer" should be "notched all along both edges." This is unnecessary. At p. 35 of Andrew Lang's 'Custom and Myth' there is an engraving of one without any knotches. Cf. also *ibid.*, p. 30. F. C. BIRKBECK TERRY.

"GRANDMOTHER'S NIGHTCAP" (8th S. viii. 107, 155).—Ovid says the aconite was so called because it grows among sharp rocks, and this explanation of the name is also given by Skeat. There is an older and, according to Phillips, a more likely one. Theophrastus attributes the name to the fact that the plant grew plentifully near Acone in Bithynia. The old English name "wolf's bane"

has also been explained in various ways. Some refer it to Thor's fight with the wolf; others, with Gerard, and more reasonably, to the fact of the plant having been used as a poison for wolves. The name "Thor's hat" was never, I imagine, current in England.

There is one curious statement which Gerard makes concerning the plant. Though every part of it is so deadly, yet in the "mountaines of Rhetia," where it is indigenous, an antidote to its poison is made from flies that feed with great delight on every part of it. Avicen had before spoken of a mouse that feeds upon its root and afterwards yields an antidote to its poison; but this Gerard, following several authorities, dismisses as an idle tale. Are his own Rhetian flies to be believed in? I do not remember to have met with any mention of them in later writers.

C. C. B.

Frankum's Night (8th S. vii. 427; viii. 18).—See 'St. Frankum: Playing the Bear,' 7th S. x. 285; xi. 354. Celer et Audax.

Cardinal of St. Paul's (8th S. viii. 208).—The senior cardinal is the Rev. W. H. Milman, the junior cardinal is the Rev. W. J. Hall.

W. Sparrow Simpson.

St. Mary Overie (8th S. viii. 68, 115, 171).—It may, perhaps, be worth while to supplement Mr. J. T. Page's quotation from the 'Chronicles of London Bridge,' at the last reference, by the following, from Timbs's 'Curiosities of London':—

"A romantic tradition is associated with this church. Stow, in the account which he received from Linsted, the last Prior, describes it as 'Saint Mary over the Rie, or Overy, this is, over the water. The church, or some other in place thereof, was (of old time long before the Conquest) an House of Sisters, founded by a mayden named Mary, unto the which House and Sisters she left (as was left to her by her parents) the oversight and profits of a Crosse Ferrie, or traverse ferrie over the Thames, there kept before any bridge was builded.' This story has, however, been much discredited. The shrouded figure now in the north aisle has been gossipingly assigned to Audery the Ferryman, father of the foundress of St. Mary Overies."

Mr. Mayhew's suggestion of *ófer*=a river-bank being the explanation of the name, is the best yet to hand. The story of old John Overs looks like a myth ignorantly invented to give meaning to a name. None of your correspondents has yet noted the fact that Overy is a Christian name. Mr. Overy Taylor, the well-known stamp collector, may perhaps be known to some of your readers. What connexion there may be between it and the "Overie" attached to the name of the old Southwark church I am not in a position to say.

Chas. Jas. Feret.

The monumental effigy of the skeleton, a not uncommon *memento mori*, still exists, or at least it did a year ago, at St. Saviour's; it used to be on the east side of the north transept. I fancy these ancient memorials were generally one part of a tomb. On the top lay the figure as in life; below, the resemblance of what we must all come to. There is, I believe, not the faintest idea of whom it is supposed to represent; but Linstead, the last Prior of St. Mary Overie, tells the story of Mary Overy, or Audry, and the supposed miser John Overy's name became linked with the skeleton memorial. It is a stupid story, which does not even rise to the dignity of a legend or myth.

This ancient priory dates back to forgotten times. The church was St. Mary over the Water, or better St. Mary on the Bank; but in the cruel blow that the dissolution of the monasteries gave to reverence for sacred things, foolish tales, which made their foundation ridiculous or worse, became current, and a century ago the supposed foundress used to be toasted at the parish dinner as "Old Moll"!

It is likely enough that in the rebuilding and restoration still in progress the skeleton tomb has been removed somewhere for safety. The caretaker would almost certainly know where it is.

Charlotte G. Boger.

Chart Sutton.

"Revolt" (8th S. viii. 169).—For this as a transitive verb, in becoming which it has followed the French *révolter*, the dictionaries vouch the authority of Bp. Warburton, Burke, W. Mitford, Charles Reade, and others. But for at least a century the usage has been far from uncommon:

"What there is of a religious cast in the volume I have thrown towards the end of it, for two reasons; first, that I might not revolt the reader at his entrance," &c.—W. Cowper (1784), in 'Works' (ed. Southey, 1835-7), vol. v. p. 87.

"The blunt assurance of this from a stranger, *à propos* to nothing, must revolt him, if he is not too far gone to be moved by anything."—Lord Thurlow (1797), *ibid.*, vol. iii. p. 212.

"The mere degradation of the punishment is enough to revolt every feeling of an untried person."—Sydney Smith (1824), 'Works' (ed. 1869), p. 460.

Like quotations are afforded by Horace Walpole, Miss Elizabeth Carter, Dugald Stewart, William Godwin, Sir Walter Scott, Southey, Lord Jeffrey, Sir A. Alison, the first Lord Lytton, the *Saturday Review*, &c. Is "revolting cruelty" at all unusual?

F. H.

Marlesford.

Revolt is a doublet of *revolve*, and can be used as a transitive verb, though it is more generally used as an intransitive. Spenser uses the word with the meaning of to "roll back."

So to her yold the flames, and did their force revolt.
'The Faerie Queene,' bk. iii. canto xi. § 25.

Richardson's 'Dictionary' has: "In the simplicity of my heart [I] would needs try if I could make the deists believe too. I found it was this that

most revolted him." Warburton, 'On several Occas. Reflections,' pt. i. Annandale, in the 'Imperial Dictionary,' quotes from Burke and Mitford. F. C. Birkbeck Terry.

I see no reason why "revolt" may not with propriety be used as a transitive verb, in the sense of "to shock." It is so used by some of our most accurate writers. Burke has "To revolt young and ingenuous minds." Chas. Jas. Feret.

Philanthropy (8th S. viii. 67, 132).—So much more has been written upon φιλανθρωπία than appears in Apb. Trench or Bp. Ellicott, that I ask leave to supplement the note of Mr. A. L. Mayhew. As reference is made in the Grimm-Thayer, the best Lexicon of N.T. to the notes upon Acts xxviii. 2 and Titus iii. 4, in the 'Otium Norvicense,' part iii., by Frederick Field, Ox. Univ. Pr. 1881, I presume that there is here the best account of the word. So far from Philo being an early authority for its use, it occurs in Demosthenes (107, 15) and Plato ('Diog. Laert.,' iii. 98). There is a parallel passage to that in the Acts in Stob., 'Flor.,' xxxvii. 38, where there is in reference to shipwrecked mariners: "Θύνοι, a barbarous people settled in the N.W. of Bithynia, τοὺς ναυάγους φιλανθρώπως δεχόμενοι, φίλους ποιοῦνται. In the note on Titus iii. 4 he shows, further, the use of the word at some considerable length. But he checks himself with the familiar proverb, "Sed manum de tabula."

In this work, at St. Mark vii. 19, is Field's own statement of the earliest notice, in recent times, of the correct interpretation by him of καθαρίζων τὰ βρώματα, in his edition of St. Chrysostom's 'Homilies on St. Matthew,' t. iii. pp. 112 *sq.* It was subsequently noticed by Dean Burgon, 'Last Twelve Verses of St. Mark,' p. 179, and was adopted in the R.V. Ed. Marshall.

Rev. Bernard Ward (8th S. viii. 188).—Bernard Ward was the only son, by his wife Deborah Annesley, of Charles Ward, third son of Nicholas Ward, of Castle Ward, co. Down, and Sarah Buckworth, his wife. The Rev. Bernard Ward married Miss Barbara Knox, of Rathmullen, co. Down. They had three sons, Arthur, Charles, and Ralph, and a daughter, Anne, who married, in 1759, Richard Chapel Whaley, of Whaley Abbey. I am unable to trace this branch further, but think that, in all probability, the "Rev. John Ward, incumbent of Rathmullen," was the grandson of the Rev. Bernard Ward above named.

Kathleen Ward.

Castle Ward, Downpatrick.

George Errington (8th S. viii. 109).—Burke, in his 'Landed Gentry,' under Errington, of Chadwell Hall and Ashbourne, co. Derby, mentions that George Errington, of the above, who died in 1769, had a daughter Jane, but he does not mention her marriages. In the latter part of last century and in the early part of this, the Erringtons were living at Lexden Park, near Colchester.

E. Walford.

Ventnor.

Miscellaneous.

NOTES ON BOOKS, &c.

Life and Times of Ralph Allen. By R. E. M. Peach. (Nutt.)

It is not every one that remembers whose unobtrusive generosity it was that drew forth Pope's famous line—

Do good by stealth and blush to find it fame.

Mr. Peach, who has constituted himself historiographer general of Bath and things Bathonic, has now produced a careful biography of the excellent worthy whom Pope so highly esteemed. After the manner of the old chroniclers, who never could write a history of their own time without harking back to "Leda's egg" and the mythical invasion by Brut, Mr. Peach devotes a long introduction to Bath in the Roman period, in the Saxon period, in the Norman period, in the Reformation period, so that Ralph Allen does not come on the scene till p. 45.

Beginning from a humble origin, by native ability and force of character, by enormous industry and untiring energy, combined with moral worth and unswerving integrity, Allen amassed a considerable fortune, and rose to be the bosom friend of the Prime Minister and many of the foremost men of his day. His services to his country in developing and extending the postal system, into which he introduced notable improvements, have been amply recognized by Mr. Joyce in his 'History of the Post Office.' When a boy he had been placed under the care of a grandmother, who had charge of a post-office in Cornwall, and there, no doubt, he early became acquainted with the abuses and defects of the system which he afterwards set himself to remedy. In later life he enjoyed the intimacy of Pope, Warburton, and Fielding, who were his frequent guests at his beautiful seat, Prior Park, near Bath, and some of his correspondence with them is here preserved. The great novelist, as is well known, immortalized his host in the Squire Allworthy of 'Tom Jones.' His liberality as a philanthropist was great in developing the resources of his adopted city, founding the Bath Hospital, and befriending struggling merit wherever he found it. Altogether, Allen's was a very lovable and well-balanced character. Even Warburton, who could be censorious enough about others, confessed he could detect no flaw in the admirable character of his friend. Mr. Peach tells his story pleasantly, if rather discursively, and has taken evident pains to get together all the available information which would make his book authentic. He also gives an adequate supply of illustrations.

Richard Rolle, of Hampole. Edited by C. Horstmann. (Sonnenschein & Co.)

No nation in the world can boast of a literature so extensive as that which belongs to our own country, yet Englishmen, incurious as to their own, have too long been content to let its ancient treasures lie practically buried in the manuscript rooms of our libraries. The Early English Text Society have done much to get rid of this reproach, and now we note with satisfaction that Messrs. Sonnenschein are projecting a "Library of Early English Writers," which will serve to bring this forgotten inheritance within the reach of a larger public. Curiously enough, the venture is launched without a word of

preliminary explanation as to the proposed scope and extent of the series, and it is only from the words quoted above on the half-title of the volume before us that we come to know it is one of a series. The publishers plunge at once into the middle of matters with a closely printed edition of one of the most prolific writers of the fourteenth century, Richard Rolle, the hermit of Hampole, who has hitherto been chiefly known to students as the author of that curious poem 'The Pricke of Conscience,' published by the Philological Society, and of certain short pieces edited by Canon Perry for the E.E.T.S. The full title of the present volume is 'Yorkshire Writers, Richard Rolle of Hampole, an English Father of the Church, and his Followers.' No better editor could be found than Prof. Horstmann, of Berlin, who has already done much good work in editing Early English legends of the saints. His name is a sufficient warrant for the carefulness and accuracy with which the texts will be issued. The only apparatus provided is textual with reference to the MSS. sources and their various readings. We cannot but think that some critical and exegetical notes from the hand of the learned editor would contribute much to the popularity of the series; and certainly an index and table of contents are things to be desired. In an introduction, to be continued in the next issue, Prof. Horstmann traces the origin and growth of the mystic school of theology in England from Richard of St. Victor, St. Bernard, and Bonaventura, through John Hoveden and Rolle down to Wicliffe. For the sake of completeness, he prints here many of the mystical writings of Walter Hilton, William Nassington, and John Gaytryge, who were disciples and imitators of the hermit of Hampole. These outcomes of the contemplative life are often very beautiful, and with all their quaint simplicity breathe a spirit of fervent devotion and practical godliness. No one, indeed, can read these treatises without having an enhanced opinion of the value of mediæval theology. If these are fair specimens of monastic religion, they go far to prove that the monasteries were true homes of piety and learning, as a writer in the current number of the *Quarterly Review* ably maintains, and not by any means the effete and iniquitous institutions that Mr. Froude would have us believe they were. We wish Messrs. Sonnenschein's enterprise all success, and, if we may offer a suggestion, would recommend that Cædmon and the Beówulf may find a place in their library.

Prince Henry the Navigator, 1394–1460. By C. Raymond Beazley, M.A. (Putnam's Sons.)

To the "Heroes of the Nations" series has been added a well-written and trustworthy account of the Portuguese Prince Henri, or Henrique, known as the Navigator. Like most princes of his time, a man of proved valour, whose share in the conquest of Ceuta may count as a display of extreme heroism and endurance, he differed from most of these in leading a life of unblemished purity and fervent piety. The interest he took in the exploration of the western sea-board of Africa was the cause why during half a century the Portuguese took the lead in maritime discovery. Profoundly interesting is the story of the tentative experiments at first made in seas which were credited with concealing unheard-of monstrosities and horrors. Out of the greed of the captains of Henri sprang the slave trade in Portugal. With this, however, it is not fair to burden the memory of the prince. It was as discoverers that he sent out the men of his court, his friends, and his servants, and it was their greed that caused them to return with prisoners rather than information. If Henri himself was anxious for the capture of natives, it was that they might be taught the blessings of Christianity and be the means of winning over the African races to the Church. A special feature in the volume is the series of maps showing the gradual progress of discovery. Many of these are more curious than intelligible, a fault from which the portolani, with their simpler and less ambitious, if more practical aims, are free. A sense of comfort is felt, in perusing the work, in the thought that the Portuguese, and not the English, named the countries then discovered. The Azores is at least a more musical name than its English equivalent the Hawks, and Rio Grande is decidedly more comforting than Great River. Mr. Beazley, it may be said, is a believer in a Scandinavian discovery of America, and favours an early visitation of Australia. His chapters upon Viking conquest are not the least interesting in his volume.

A Garden of Pleasure. By E. V. B. (Stock.)

We have here another pleasant volume, from the author of 'Days and Hours in a Garden,' 'Ros Rosarum,' and other books, to those whose "ambition" or "content" "lies in simple things." The new volume is well fitted to be slipped into the pocket of a lover of nature. Besides being well written it is agreeably illustrated. We only wish that in all cases the names of the flowers depicted had been given.

Thoughts from the Writings of Richard Jefferies. Selected by H. S. H. Waylen. (Longmans & Co.)

Here is a daintily printed volume, the interest in which will extend beyond the admirers of Jefferies, and will embrace most lovers of eloquent description and pregnant thoughts. These stray thoughts, extracted by leave of the publishers, were first collected for his private delectation by Mr. Waylen, who arrived at the just conclusion that what had pleased him might be widely acceptable. The volume thus obtained will be welcome to thousands of readers.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Robert Howard ("A headless man had a letter to write").—The letter is supposed to be O—nothing. See 7th S. x. 263, 374, 494; xi. 238, 352.

T. Winter Wood ('The Devil's Walk upon Earth').—This was the joint production of Coleridge and Southey. See 'N. & Q.,' 3rd S. ix. 197.

No Signature ("Dion Cassius").—His history, abridged by Xiphilin, was translated from the Greek by Manning, 8vo., 1704, 2 vols.

Corrigendum.—P. 204, col. 2, l. 18 from bottom, for "ten" read *three*.

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